

27 5 68 THE  
Peris  
Door Of Salvation  
OPENED;  
OR,  
*A Voce from heaven*  
To Unregenerate Sinners.

Plainly shewing the necessity of opening your  
hearts to Christ, or else he will open Hells  
Mouth to Devour you.

With many sweet invitations to come to him  
that they might have life, and be hidden from  
the wrath of God, which is worse then death.

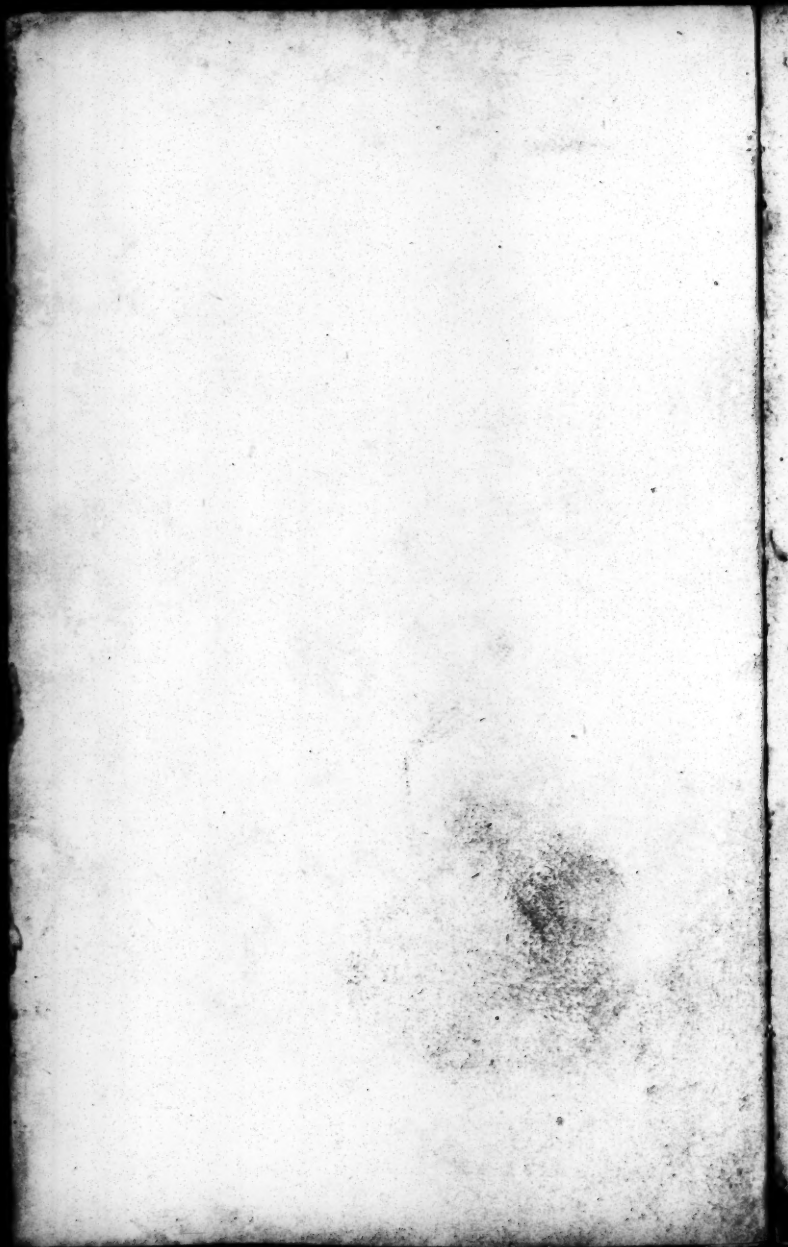
Together with the Dreadful condition of the  
stubborn and hard-hearted sinner.

Dealing impartially with their souls, pro-  
pounding Blessing and Cursing, Life & Death,  
Salvation if you open to Christ, Damna-  
tion if you refuse Christ.

By T. P.

Mil. 4. 1. For the day is coming that shall burn as an O-  
ven, & all the proud, yea, and all that do wickedly shall  
be as stubble: and the day cometh that shall burn them  
up, saith the Lord, and shall leave them neither root  
nor branch.

Printed for T. Passinger on London-bridge.





T H E

# Door of Salvation opened.

*Rev. 3. 20.*

Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come into him, and sup with him, and he with me.

**I** hath pleased the most wise disposer of all thing, out of the Riches of his free grace, to send Jesus Christ to poor lost and undone Sinners, and also it pleased the Lord Jesus, not onely to dye for sinners, to redeem them from death, and the curse of the Law, that he might open a way for poor lost sinners to return to God; but he is also pleased to stand knocking at the door of sinners hearts, to woo, to beseech, and in-  
crease poor miserable souls to be reconciled to God.

These words now read, are very full of matter, and upon each word might almost be written an Entire Volume, but my narrow scantling will not permit me to explain the terms, onely come to the main intended. I might hence raise many observations, but I shall name but one, and enlist on it.

**Doct.** That Jesus Christ waits, and calls long upon sinners, and earnestly labours with them for admission: he stands at the door and knocks.

A hundred and twenty Years waited he upon the old world, thirty Years upon the jews, forty Years in the Wilderness by signs and wonders: these one hundred Years well nigh hath he waited upon England, twenty Years he waits upon one Sinner, forty Years upon another: how oft doth he say to us: open to me, my Sister, my Love, my Dove, my undefiled, for my head is filled with dew, and my locks with drops of the night, Cant. 5. 2. Mat. 23. How often would I have gathered thy children, as a hen gathereth her chickens? but ye would not: What do these passages set forth but the love of Christ? but to enlarge

I. Christ



## Salvation opened.

1. Christ giveth not sinners over, though they have given him no answer at all, though they lye in the bed of ignorance, and mind not the dignity of his person, nor the Heavenly-ness of his voyce, nor the excellency of his Salvation: and though he call louder and louder, and knock harder and harder, Rom. 13. 11. It is high time to awake out of sleep, the Night is far spent, the day is at hand, yet Christ waits still to be gracious.

2. Christ hath continued knocking and calling, though sinners have made light of his invitations: though the soul be Lazy, and hath put off his Coat, and cannot put it on, and hath washed his feet, and is loath to defile them, yet for all this, Christ puts his hand by the hole of the door.

3. Christ hath not given over knocking, though sinners have opened their mouths against him; and reviled him, yet he stands thrusting at the posts of sinners hearts, and he waits and labours much to reconcile the Soul to God, he sends his Ministers, who entreat, and exhort, though all to no purpose.

But to give you the Reason why Christ is thus pleased to wait, to be gracious to such graceless souls.

Reas. 1. Christ continues knocking at the

## The Door of

sinners heart : that he might glorifie his free  
Grace and rich love in converting some poore  
soul to himself, that the Soul might be there-  
by brought to see the tender care of Christ,  
and his vehement desire to bestow himself  
upon him, that he might at length see the free  
bounty of Christ in his long calling: Open to  
me, open to me, that it might see Salvation  
to be had no where else : that the Heart at  
length sees it must open to Christ, or else it  
must perish, that it might see its lost condi-  
tion without Christ, that it might see Christs  
travellings and sufferings, torments and tor-  
tures, and all to redeem and save him, who  
was lost for ever without him.

Reas. 2. Christ continues knocking and in-  
biting, that in the end he might gain the  
Soul to esteem him as the onely and desire-  
able object in the World, that the sinner at  
length may confesse it is better to let Christ  
in then to keep Christ out: that the soul may  
see him whom he hath reviled, yea, crucified  
all his Life, see him to be the sweetest Savi-  
our and the loveliest man in the world : and  
delight in him: and as it were, be ravished  
with his excellencies,

Reas. 3.

Reas. 3. Christ knocks long at the doore of sinners hearts, that thereby he might magnifie the Glorie of his Justice in their utter Ruine and destruction: for now, O Soul, wilt thou be left without excuse, thou stout Rebel that stoodst it out against the Lord, that though he call again and again, thou wast resolved thou wouldst not hear, though Mercy were upon his knees before thee, & begged thee to give admision to the Lord of life, yet impenitent thou wert, and impenitent thou wouldest be: miserable thou wert, and miserable thou wilt be: Therefore will he magnifie the Glorie of his Justice upon thee, and make thee smart to purpose, because thou wouldest not hear the voice of the Charmer, though he charmed never so wisely: now you have no longer any cloak for your sins: now take what falls, expect a reward according to your works: For the righteous Lord loveth righteousness, but the wicked his Soul hateth: as it is in the 11 Psa. 5, 6, 7. Verses. No marvel now if the Lord rain Fire and brimstone, and an horrible tempest: for this shall be the portion of their cup, who have despised the Rich Grace of God, and abused his Patience and long-suffering toward them, Mal. 4. 1. For the day is coming that shall burn as

an Oven, and all the proud, yea, and all that do wickedly shall be as stubble; and the day cometh that shall burn them up, saith the Lord, and shall leave them neither root nor branch : but to proceed to application, the main thing intended, the uses I shall make are three.

1. Exhortation to sinners.

2. Terrour and affrightment.

3. Incouragement, and then close all with some directions.

Use 1. Of Exhortation, to exhort and stir up, if it be possible, a very secure Sinner to stand it out no longer, but to set open your hearts, that the King of Glozy may enter in; Oh sinner, now Christ is standing and calling to thy soul, If thou wilt hear and open, I will come in unto thee. Now Christ is saying, I know thy work, I know well enough what thou hast been, and what thou hast done, I know thou hast been a Blasphemer, a Drunkard, or a Whore-monger, or a Thief, or a Sabbath-breaker, and a Scornor, yet I stand at the door this day and knock; I will receive thee unto mercy, I will forgive thee all thy sins, I will accept, I will heal, I will save thy soul, if thou wilt open thy heart this day unto me, and let me in : oh brethren refuse not Christ; do not Reject  
nor

nor neglect so great salvation, so ample a salvation, so waiting a salvation, lest you perish.

1. Consider the necessity you have of him: Give me children, or else I dye, saith Rachel; O give me Christ, or else I perish for ever: can you be saved without Christ? and if you may have Christ but for opening the Door: Then while it is called to day, hear and open to him: if the door of grace should be shut because the Door of thy heart is shut, thou wouldst be shut up with a vengeance for ever.

2. Consider what answer thou wilt be able to make at the great Day, if thou wilt harden thy heart & not open: why? what wilt thou? why, what canst thou plead for thy self, at the day of Judgement? wilt thou say, the Gospel never afforded thee Christ? why? thou hast heard this day, If any man will hear and open, I will come in and sup with him: wilt thou say, I would have opened my heart had it not been for the love of sin, or for ease, or of liberty, or honour, or friends, or companions? Oh! how will Men and Angels hiss at thee? this is the Person who for lusts sake forsook his mercies, who for a little vanity rejected his own Salvation: Oh how wilt thou

thou curse thy self, that for nothing, nay, for  
that which is worse then nothing, thou hast  
put off Christ and his Salvation : Therefore  
men, brethren, and Fathers, hearken unto  
me : as Moses said to the Israelites, so this  
day propound I unto you, Blessing and Cur-  
sing, life and death, Salvation if you will  
open unto Christ, and damnation if you re-  
fuse Christ : Oh for the Lords sake, chuse  
not cursing but blessing ; chuse not death but  
Life ; chuse not Hell but Heaven ; chuse not  
Sin but Christ ; though you have formerly  
sighted him, if yet you will regard : though  
you have formerly condemned him, if yet you  
will praise him, though you have formerly  
resisted, if yet you will yield, if yet you will  
consent, if yet you will become willing to o-  
pen to Christ, Christ will be yours, mercy  
will be yours, and Salvation will be yours :  
and what would you have more ? What, will  
not all this do ? will not mercy allure you ?  
will not love constrain you ? then give me  
leave to reprove you, and asright you if it  
be possible, out of those depths of Satan, into  
which you are fallen ; however, I am resolved  
whether you will or no, and the Lord fasten  
it upon your souls.



Use 2. Of terrour to you who have no communion with Christ, that have refused to let in the King of glory: Oh seriously lay to heart your unspeakable misery for ever. And here I know not how to begin, if non-communion with the Church of God, be so direful a curse, that makes Cain cry out: Thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; I shall be a fugative and a vagabond on the earth, and every one that finds me shall slay me, Gen. 4. 14. And then what is non-communion with Jesus Christ? Luther did profess, that he would not be in Heaven if God were not there, but he would rather chuse to dwell in hell if God were there. Oh Soul, where wilt thou abide after death? let me beg thee to ask thy soul these questions.

1. In the bowels of love and mercy, let me beg thee to ask thy soul this question: How long will this life and the comforts of it last? thy soul is immortal and must never dye, but it must have a being some where to all eternity: this Worlds happiness is it everlasting? no surely, thy Money and thy Corn, and thy Land, will do thee no good in the great day; Oh what hast thou done for hereafter? what hast

hast thou laid up for the world to come; is the  
 dooꝛ of thy heart open to Christ? Alas, is thy  
 pooꝛ soul unarmed all this while?

Q. 2. What will become of thee when this  
 life & all the comforts thereof are gone? Oh  
 thou hard-hearted Sinner, this broad way  
 which thou walkest in will never lead thee to  
 the promised Land, thy gold and silver Key  
 will never open Heavens gate for thee, thy  
 care for this Worlds good, will not Plead  
 for thee before the judge, al thy careful friends  
 and acquaintance with whom thou hast spent  
 many joyful hours, their good word will stand  
 thee in no stead: then thou wilt be ready to  
 cry; Oh where is the Christ that I have des-  
 pised? Oh where is the Jesus which I have  
 resisted: will he plead for me? no surely, but  
 go to the Gods whom thou hast chosen: Oh,  
 what will become of me? must I not Dye?  
 Oh whither will death carry me? into which  
 of the Regions of the World will my death  
 land me: either of light or darkness: to which  
 of these two Regions am I now travelling:  
 certainly the way of pleasure or worldly pro-  
 fit, the broad way of the World it is not the  
 way to transport me to heaven, and everlast-  
 ing happiness: say, Oh Sinner to thy Soul,  
 what

what must I be taken from all my glory and greatness : from all my delights and dalliances, and be thrown like Lucifer, son of the morning, from all brightness, into blackness and darkness for ever : when death hath closed my eyes, must I awake in everlasting flames : I sinner, thou shalt without remedy, unless thou open to the Lord Jesus Christ.

Q. 3. Ask thy soul on which hand thou art like to stand in the day of Judgement, on the right hand, or on the left ; among the Sheep, or among the Goats : if thou wilt not hear and open now ; if thou wilt not open thy heart now, be assured the Devil will open Hells mouth for thee : what will be the end of those joys, which now so make glad thy heart : you who are in the broad way to destruction, and utter separation from Gods presence for ever : thy Pleasures here we may judge of : Oh but who can tell the thousands part of those fiery torments to which thou art liable in the other world ; whilst thou livest here thou art a cursed sinner, and when thou dyest thou shalt be a Damned Creature ; whilst thou livest, thou art fed like a Beast, by common providence, and art a meer Stranger to saving Promises ; if thou lookest up-  
wards

wards God is frowning, and his wrath is revealed from heaven against thee, Rom. 1. 18. The heavens and their Hosts are ready every moment to discharge God's curses, like Thunder-bolts against thee: if thou lookest downwards, thou mayst see hell gaping and opening its mouth to swallow thee up quick; many dangers attend thee every day, many miseries every moment, Legions of devils stand about thee, watching for thee, and waiting onely for leave from God, to drag thy soul into the Lake of Fire: Ah when thou dyest man, what must thou then do? when the Captain Death strikes, whole armies of Wolves will fall upon thee: look to it, and remember thou wast once warned, for if thou dyest naturally, before thou livest spiritually, thou dyest eternally: St. Augustines Prayer was, O Lord hack me, hew me, burn me here, but spare me hereafter. As long as thou refusest to hear Christs voyce, thou hast a hell upon earth: it is not the multitude of thy Champions that go thither, shall any whit lessen thy torments, but rather encrease them; thy life that hath been full of worldly joy, shall end in deadly woe.

All you into whose hands this little Book shall come: Oh let me beg you to consider in  
those

those bowels of Love you have to your own Souls, how your hearts can indure to think of being shut out of heaven, out of blessedness for ever: Ask your heart these questions: Can I burn: can I endure the Vengeance of eternal fire: Will boyled Oyl, burning Brimstone, scalding Lead, a glowing Oven, a scorching Furnace, be an easie lodging for me: Oh why, oh my soul, wilt not thou now be perswaded to Repent: is there too much pain in that: thou'rt ready to say, thou canst not bear a cross, or an affliction, a scoff, or a reproach: talk to thee of crucifying the flesh, of parting with thy lust, with thy Worldly Companions, of entring in at the straight gate: O these are hard sayings, who can bear them: but how wilt thou dwell with everlasting burnings: whatsoever thou thinkest now, think what Hell will be when the day comes thou must descend into it: thou canst now laugh away the fear of it, but what will it be to thee when thou feel thy self wrapped up in the flames of it, and not a drop of water left to cool thy tongue: think on hell, Oh soul, and then think on Christ, and consider if a redeemer from such misery be not worth the accepting: think

think on hell, and then think on sin, and carnal pleasures and delights, and consider how they will relish with thee, when thus salted with everlasting fire : are these the price for which thou sellest thy soul to hell ? Oh bid these lusts and pleasures be gone : bid your Companions in sin be gone, and though you loved them well, yet tell them you must not burn for them, that you will not damn your Souls to please your flesh.

Having thus as briefly as may be, laid down the use of terrour, which I hope will awaken some poor soul out of the depth of security : I proceed to the last use of encouragement : to encourage poor Sinners to venture to lay hold on him before it be too late.

Use 3. Oh poor soul, hast thou kept Christ out a long time, and art thou not yet resolved to open thy heart to him : what shall I say to thee. Let me say this, Christ waits still for thee, Christ is willing still to receive thee : then why wilt thou undo thy self by neglecting so great salvation : let the consideration of the Message Christ brings you, of the errand he comes on, it is not a dismal Word  
he



he brings : it is not a dreadful errand : If Christ had come to destroy thy soul could he have had !els welcome then you gibe him ? Oh, for your souls sake receive him, entertain him for there is great comelines in him; Oh ye fools, when will ye be wise : come unto Christ and he will have mercy on you, he will heal all your backslidings, and love you freely : but some pooz souls will be ready to say, I have a desire to come to Christ, but I am afraid Christ will never receive such a wretched sinner as I, who hath stood it out so long against him : For Answer to this, gibe me leave to gibe you some Directions.

1. Ah pooz soul, art thou willing to come to Christ, then will Christ in no wise cast thee out ; if thou comest to him pooz, miserable, blind and naked: Oh sinner, come not to him in thy own strength, but come thus, and say, O Lord, here is a pooz soul not worth a farthing, O Lord, make me rich in Faith, O Lord, here is a miserable soul, Lord shew mercy to me; here is a pooz blind soul, Lord enlighten me from above : here is a pooz naked wretch : O Lord, cloath me with thy Sons Righteousness : O Lord help me, O Lord save me, least I perish, for I cannot help my self.

Direct. 2. Come to Christ by believing in him: ah when thy poor soul is sinking headlong into hell, and thou seest no way to escape the fearful wrath of God hanging over thy head, catch thou then at such a time: catch fast hold on Christ: oh then apprehend and apply all his benefits to thy poor Soul: come this way and grasp him in the arms of thy faith, and say: O Lord I believe on thee, help thou my unbelief: and the answer which the Lord will give thee will be this: Be it according as thou wilt. Let Christ be in your hand, and the promise in your eye, and no doubt, though thou hast been a Rebel, and a Traytor, yet Jesus Christ having received gifts for the rebellious, will shew mercy to thee and receive thee.

Direct. 3. Come to Jesus Christ by repenting and forsaking all thy sins, thou canst never come to the Wedding Supper without the Wedding Garment, the Old-man must be done away before all things can be made new, *Jer. 3. 14.* Oh Jerusalem, wash thy heart from wickedness that thou mayest be saved, *Ezek. 18. 31.* Make you a new heart for why will you dye? *Acts 17.* saith St. Paul to the Japloz, Repent and be Baptized, and thou shalt be sav'd and thy house. Christ will  
never

neber enter into an unclean heart, Oh get  
thy heart wash'd by the tears of true & hear-  
ty Repentance, and then Christ will come in  
and dwell with thee.

By this time I hope you see your absolute  
necessity of closing with Christ, and of open-  
ing the door to him: and having given you  
some directions; suffer me now in the con-  
clusion to perswade you by all the bowels of  
Love and mercy, which Christ doth exercise  
towards you: if Christ had come to destroy  
your souls he could not have had less Wel-  
come; Will not you believe Christ: will  
you neither believe his Messengers? If the  
Ministers of the Gospel had been messengers  
sent up from the bottomless Pit to deceive  
Patrons, to destroy souls, to drag them down  
to everlasting darkness, there could hardly  
have been a greater hate and out-cry against  
them; Hath Jesus Christ sweat and groan-  
ed, and travelled, and laboured in pain, and  
all to bring forth a Lye: did he dye to purge,  
and cleanse, and wash his People: and when  
all comes to all, it is but a cheat: what do  
you mean sinners by your wilful neglect: see  
what's the reason of this abuse of Gods  
grace and mercy, and patience, comes it not  
from sin: Oh 'tis sin hath made men devils.

Devils against God, Devils one against a-  
 nother, there is not one Sinner, but if God  
 would pull up the sluices, and let his wick-  
 edness have his full course, he would do his  
 utmost to damn all the World: Oh Friends  
 let me beg you to consider what Sin hath  
 done: go to Mount Calvary and see what it  
 hath done there: what was it that slew the  
 Lord of glory, that put Christ to death, was  
 it not those sins which were laid upon him:  
 these were his betrayers, his Murderers;  
 these were the thorns, the nails, the spear,  
 that wounded him, let the sweat, the cries,  
 the groans, the blood, the Soul that was  
 pressed and poured out by sin, let these speak.  
 Turn aside from Mount Calvary, and go to  
 the Valley of Hinnom; lay your ear to the  
 mouth of Tophet, and hearken, Oh poor Soul  
 what work sin hath done there; what is it  
 hath filled hell so full already: what sent  
 down Cain, Judas, and Annanias, and Saphy-  
 ra; with those millions of damned Souls,  
 that are already tormented in those flames:  
 stand and admire! Oh that you are not there  
 to bear them Company! 'tis meerly the  
 mercy of God that spareth thee: Oh there-  
 fore, be not high minded but fear: Did God  
 damn so many Souls for nothing, or for a  
 trifle

trifle inflict so great Torments for so small offence: What was it that cast them thither, was it their Righteousness, or rather was it not their iniquities? If you step down to those Chambers of Death, and ask those Wretched Creatures, Friends, how came you in hither, what would they answer? Oh it is our sins brought us into this place of torment! Oh says one, it was my covetousness brought me hither: Oh, saith another, it was my Lying brought me hither: Oh, saith a third, it was my Pride and wantonness, and sloathfulness: Oh sin, sin, sin: this is that for which we burn, we roar, we rave, we dye, we dye eternally: Oh therefore sinners despise the riches of his grace no longer, least his wrath break forth and he tear you in pieces, and there be none to help; but let me beg you to open the door of your hearts that the King of glory may enter in: Take the yoke of Christ upon you, for that is easie, and his burden for that is light: wash your heart from your iniquities, that you may be saved: Oh how long shall Vain Thoughts lodge within you: And my Prayer to God for you shall be. That the God of Peace would sanctifie you wholly, and I pray God, that your whole spirits, soul and body, may  
be

18 The Door of  
be preserved blameless unto the coming of  
our Lord Jesus Christ.

Now the God of peace make you perfect in  
every good work, to do his will, working in  
you that which is well pleasing in his sight ;  
that after you have run with joy the Race  
that is set before you, you may possess a King-  
dom, and a Crown which is incorruptible,  
which fadeth not away, reserved in Heaven  
for you.

T. P.

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FINIS.



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